

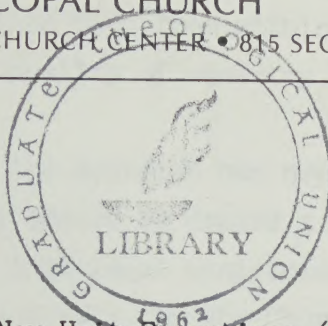
DIOCESAN PRESS SERVICE

THE EPISCOPAL CHURCH

EPISCOPAL CHURCH CENTER • 815 SECOND AVENUE • NEW YORK, NEW YORK 10017

m D. Dearnaley, News Director
E. Vetter, Deputy News Director

Telephone: (212) 867-8400



September 4, 1986

CONTENTS

PAGE

● Browning Appoints Three New Unit Executives (86186)	1
● Archbishop of Canterbury Visits Lutheran Convention (86187)	4
● Fund, Diocese Unite Russian Kin (86188)	6
● Native American Deacon Honored at D.C. Cathedral (86189)	8
● Cynthia Wedel Loses Fight with Cancer (86190)	9
● Stewart Named to Pension Fund Post (86191)	11
● Brotherhood of St. Andrew Holds Triennial Convention (86192)	13
● Witness, Browning Share Views (86193)	15
● Panel Launches Nomination Process (86194)	18
● Notes to Editors (86195)	20

BROWNING APPOINTS THREE

NEW UNIT EXECUTIVES

DPS 86186

NEW YORK, (DPS, Sept. 4) -- Presiding Bishop Edmond L. Browning has promoted three staff members to positions as unit executives at the Episcopal Church Center. They are Judith Gillespie as Executive for World Mission, The Rev. Earl A. Neil, as Executive for National Mission, and Sonia Francis as Executive for Communication.

All three units will be part of the Mission Program cluster, one of three clusters around which Browning has organized the Church Center work.

Of his recent appointments, seven have been lay people and four of those women. Three have come from the Executive Council of the Episcopal Church and four from within the staff of the Center. Commenting on that range, the Presiding Bishop noted that he had made a strong effort to have his appointments reflect the total ministry of the Church and "putting lay people in key posts certainly reflects that fact.

-more-



CONTENTS

1	Episcopal News Service (1986)
2	Episcopal News Service (1986)
3	Episcopal News Service (1986)
4	Episcopal News Service (1986)
5	Episcopal News Service (1986)
6	Episcopal News Service (1986)
7	Episcopal News Service (1986)
8	Episcopal News Service (1986)
9	Episcopal News Service (1986)
10	Episcopal News Service (1986)

Digitized by the Internet Archive
in 2024

RECENT EVENTS

RECENT EVENTS

The Episcopal News Service (1986) is a non-profit organization that provides news and information to the Episcopal Church and its members. It was founded in 1986 and is currently led by Rev. Canon [Name]. The service is based in [Location] and has a staff of [Number] people. It provides news and information to the Episcopal Church and its members through a variety of media, including print, radio, and television. The service is also active in public relations and community outreach.

The Episcopal News Service (1986) is a non-profit organization that provides news and information to the Episcopal Church and its members. It was founded in 1986 and is currently led by Rev. Canon [Name]. The service is based in [Location] and has a staff of [Number] people. It provides news and information to the Episcopal Church and its members through a variety of media, including print, radio, and television. The service is also active in public relations and community outreach.

The Episcopal News Service (1986) is a non-profit organization that provides news and information to the Episcopal Church and its members. It was founded in 1986 and is currently led by Rev. Canon [Name]. The service is based in [Location] and has a staff of [Number] people. It provides news and information to the Episcopal Church and its members through a variety of media, including print, radio, and television. The service is also active in public relations and community outreach.

DPS 86186/2

"What I really want to stress, though, is that all of these appointments have come after very thorough searches and that absolutely excellent people have applied both from within the staff and outside for all these positions. The quality of ministry being offered around the Church is tremendous.

"In every case, the decision has been wide open until it was made. The key has been my desire to create a team rather than simply appoint individuals to do individual ministries. These are all people who can work together effectively for the Church."

Francis has been a member of the Church Center and Communication staff since 1966, when she became radio traffic coordinator after service in the U.S. Army. She held a variety of offices in the Radio and Television division and, at this appointment, she was director of radio, television and audio visuals for the unit and was interim director. Her work has covered all aspects of Communication from policy development and film editing with the Center to promoting satellite consortiums and human rights educational projects ecumenically.

She has chaired National Council of Churches communication commissions and served as an officer and director on worldwide, regional and metropolitan Church media organizations. She is a member of the National Academy of Television Arts and Sciences, American Women in Radio and Television and Women Executives in Public Relations and holds a degree in communication and cultural studies from the State University of New York.

Neil joined the Church Center staff in 1974 after a 14-year career as a parish priest and human rights activist in Wichita, Kans., Chicago and Oakland, Calif. In his last parish, St. Augustine's, Oakland, he served as spiritual advisor to and liaison from the Black Panthers and their families, a collaboration that led to setting up a pioneer free breakfast program that fed 135 children daily.

He then joined the Church Center as an officer in the Community Action and Human Development program from 1974 until 1977, when he took over the newly-created Coalition for Human Needs program. He forged a network that now serves as the principle social ministry funding unit for all Church ethnic and specialized ministries and oversees a program of Church grants and matching funds that has touched most dioceses of the Church.

He was educated at Carleton College in Northfield, Minn. and has earned master's degrees from Seabury Western Theological Seminary and the University of California at Berkeley.

After studies at Purdue University, Gillespie spent 13 years with the Wayne Gossard Corporation, developing programs in sales promotion and training, skills that served her well when she decided on full time lay ministry. She served for a year with a large New York parish, coordinating a self-study and then implementing the development and program plans that emerged from the study.

In 1977, she was called to the Church Center as coordinator for the United Thank Offering. That program of mission education, prayer and response doubled to a \$2 million annual ingathering that supports building, transportation, scholarship and partnership programs throughout the nation and Anglican Communion.

She moved in 1983 to the post of deputy to the executive for World Mission and has served there, coordinating the work of the Overseas Bishops Coalition and the varied ministries of ecumenism, development, missionary work and relief that make up the unit. Most recently, she has been acting executive.

All three officers have been called on periodically to serve the Office of the Presiding Bishop in special commissions and investigations.

###

ARCHBISHOP OF CANTERBURY

VISITS LUTHERAN CONVENTION

DPS 86187

MILWAUKEE (DPS, Sept. 4) -- Ecumenical advances frequently come with small but highly symbolic steps, and 3,600 people attending the opening worship service of the Lutheran Church in America convention here Aug. 25 witnessed such an event.

Archbishop Robert A. K. Runcie of Canterbury, the leader of 64 million Anglicans worldwide, received Communion from LCA Bishop James R. Crumley, Jr. during a two-hour service at the Milwaukee Auditorium.

Runcie, in turn, gave the consecrated bread and wine -- symbols of the body and blood of Jesus Christ -- to Crumley. He also read the Gospel and briefly addressed the congregation.

Other Episcopalians among the ecumenical visitors in the crowd listening to strongly encouraging words from the Archbishop included Presiding Bishop Edmond L. Browning, the Rt. Rev. John M. Allin, former Presiding Bishop, and the Rt. Rev. Roger White, bishop of Milwaukee.

Using the Lutheran liturgy, which parallels structure of the Anglican Eucharist, the service was resplendent with the ceremonial symbols of both traditions. The Anglican bishops were vested in copes and miters, and Crumley's red chasuble was matched by the red stoles of the 30 LCA bishops who, along with the same number of lay persons, assisted in the distribution of Communion.

The intercessory prayers following Crumley's sermon were delivered in seven languages including Mohawk, Latvian, Swahili, Swedish, German, Spanish and Lao.

Runcie said the service was a sign of reconciliation between churches of various traditions and countries. "We can no longer live in geographical isolation, and we dare not live in denominational separation," he said. Browning, who also participated in the service, praised Runcie for "raising the sense of family within the Anglican Communion to new heights."

Runcie, displaying his usual good humor, referred to Browning as a "brother primate," which he described as a "slightly zoological term" that might not be commonly understood in the LCA assembly.

The participation of Runcie and Browning served as a highly visible reminder to the Lutherans of the 1982 convention vote of three

Lutheran churches for an "interim eucharistic sharing" arrangement with the Episcopal Church.

The next day, in a major address to the convention, Runcie said that Lutherans and Anglicans share a "largely common apostolic tradition" and, despite different theological emphases, such as the interpretation of the role and nature of the episcopate, "have never denied one another the name 'church'". Reminding his hearers that it was often historical events rather than theological disputes which divided Christian churches, the Archbishop added that from the earliest days of the 16th Century Reformation, Lutherans and Anglicans benefitted from each other's theological developments, and he expressed the hope that sharing of faith and history would bring the two churches closer and also allow for broader discussions with the Roman Catholic Church.

While in this country, Runcie visited Nashotah House Seminary to receive an honorary Doctor of Canon Law degree. At a dinner following the ceremony, the Archbishop of Canterbury spoke to nearly 400 people gathered from the neighboring dioceses on his role as primate. A special presentation from the Oneida Tribe of northern Wisconsin, object of one of the earliest Episcopal missionary efforts in the U.S., was made to Runcie. He accepted the gifts, emphasizing that this was yet another "vivid example of the great diversity of this Communion."

Runcie and his wife, Rosalind, spent several weeks in the States on holiday prior to the Lutheran Convention. Their stops included a visit with Janice Rusack, wife of the late Bishop of Los Angeles; lunch with the Bishop Coadjutor of Chicago, Frank T. Griswold, and his wife, Phoebe; an official meeting with clergy from the Korean Church, meeting in San Francisco; and a visit to Independence Hall in Philadelphia. Wearing a coat and tie and standing in the line at Independence Hall, Runcie was engaged in conversation by a man in front of him, who said, "With that accent, you must be from England." The Archbishop replied, "I am." The man asked, "Did you see the royal wedding?" to which His Grace replied, "I had a very good view of the royal wedding!" The man concluded, "You English sure know how to do things well."

###

FUND, DIOCESE

UNITE RUSSIAN KIN

DPS 86188

LOS ANGELES (DPS, Sept. 4) -- The first refugee family to come from Russia to the United States through local offices of the Presiding Bishop's Fund for World Relief arrived at Los Angeles International Airport on July 16.

Tears flowed and television cameras rolled as Gregor Sulian, 58, was reunited with his brother, Toros, 40, after seven years of separation.

Gregor, a truckdriver in Russia, was accompanied by his wife, four children, son-in-law and granddaughter.

"I am very happy," Toros beamed. "Seven years is a long time to be apart." Toros and his family arrived here as refugees from Armenia in 1979, a family spokeswoman said. They now live in Hollywood.

The Presiding Bishop's Fund for World Relief, the Church's agency for emergency aid to disaster areas, agriculture development and other projects around the world, is also a voluntary agency through which refugees can come to the United States.

Local cases are processed by Diocesan Refugee Coordinator Joye Cawley, based at the Immigrant and Refugee Center at St. Anselm's Church, Garden Grove. Mr. Tranh Van Le assists Cawley at the center, which was established in 1976.

"We arrange transportation, handle paperwork and offer assistance as needed," Cawley said. "We coordinate resettlement, help refugees find homes, if necessary, and direct them to services such as Medical, for which they are eligible.

"We also give each refugee an initial resettlement check, usually \$200 per person," Cawley said. "The amount is determined at the discretion of the Fund."

Individual or families of refugees must have a relative or friend who agrees to sponsor them for immigration, she noted.

Churches may also serve as sole sponsors or co-sponsors with relatives. Congregations are currently needed to serve in these capacities, Cawley added.

-/-

Last fiscal year, the Refugee Center received 439 refugees in the diocese, and nationwide, some 1,779 arrived through the Presiding Bishop's Fund, Cawley said.

More immigrants settle within the six-county boundaries of the Diocese of Los Angeles than in any other area in the United States, according to Immigration and Naturalization Service (INS) statistics.

However, "the only area that resettles slightly more people for the Presiding Bishop's Fund is the Diocese of Olympia (Washington), where there has been a large influx of Asian refugees," Cawley said.

"Here we are used to receiving large families of Vietnamese and other groups too," Cawley said, "but it is unusual for us to get such a large group from Russia." (Persons leaving Russia, or any Communist nation, are considered refugees automatically by the United States.)

The Presiding Bishop's Fund "has been very helpful," said Toros' daughter, Elizabeth Pogosian. "We appreciate it because our family comes here with nothing: no money, no nothing. They do not speak English. But with (the Fund's) help, we can get by."

###

NATIVE AMERICAN DEACON

DPS 86189

HONORED AT D.C. CATHEDRAL

WASHINGTON (DPS, Sept. 4) -- Sept. 1, Labor Day, the Feast Day of David Pendleton Oakerhater, a Cheyenne warrior who became a cleric in the 1880's, was celebrated at Washington Cathedral in a service of Holy Eucharist at 11 a.m.

The name David Pendleton Oakerhater has been included in the Episcopal Church's calendar 55 years after the death of one of the first Native Americans to have been ordained a deacon in the Episcopal Church of America. Born in 1847, Oakerhater (a loose phonetic pronunciation of his name -- "Making Medicine") was imprisoned in Florida following his capture in Indian wars. Befriended by the wife of Sen. George Hunt Pendleton (a daughter of Francis Scott Key), who raised money for his education to Christian ministry, he took the Christian name David Pendleton in honor of his benefactor. He was ordained on June 7, 1881.

The Rt. Rev. William C. Wantland, bishop of the Diocese of Eau Claire, Wis., was the preacher at the service. Bishop John T. Walker of Washington, D.C. was the celebrant, wearing vestments of Indian design and make loaned by Wantland. Elements of the Episcopal liturgy in Indian mission areas were used in the service, and the Cheyenne, Osage, Choctaw, Cherokee and Sioux nations were represented by participants.

Recorded music of Indian flutes and voices played at various points during the ceremony was from the Collection of American Folk Songs of the Library of Congress. The selections were from very early recordings done originally on wax cylinders and only reconstructed and catalogued in the last ten years. The cedar incense was similar to that used in ceremonial ritual by the people of the Sac and Fox, Pottowatomie, Navajo and other tribes; the cedar is sacred to many American Indian tribes. The Gospel was read first in Cheyenne, then in English.

A related exhibit in the Rare Book Library of the Cathedral included paintings made by Oakerhater while imprisoned in Florida, on loan from the Smithsonian Institution. The Oakerhater icon was displayed along with old vestments from South Dakota and historic photographs from Oklahoma.

###

CYNTHIA WEDEL LOSES

FIGHT WITH CANCER

DPS 86190

ALEXANDRIA, Va. (DPS, Sept. 4) -- Cynthia Clark Wedel, 77, one of the best known lay leaders of the Episcopal Church and an ecumenical pioneer, died of cancer Aug. 24 at Goodwin House, a church retirement community here.

Wedel is the only woman to have served as President of the National Council of Churches (1969 to 1972) and had served on its board of directors from 1954 to 1972. She was also president of the World Council of Churches from 1975 to 1983.

In December 1969, when she was chosen to succeed Arthur S. Flemming as president of the National Council in the first contested election in the council's history, her opponent was the Rev. Albert B. Cleague, pastor of the Shrine of the Black Madonna in Detroit.

Wedel, who received 387 of the 480 votes cast, was asked to withdraw by a group of black church leaders. Rejecting the request, she said: "I deplore discrimination against black people and have worked hard to eliminate it. But women have also have been victims of discrimination, and I regard my election as a belated recognition of their importance in the church."

"Cynthia Wedel brought great warmth, vitality and energy to the ecumenical enterprise and to the movement for Christian unity," said the Rev. Arie R. Brouwer, National Council of Churches general secretary. "She was generous in her recognition of the contributions of others, and had a tremendous ability to help people work together and accomplish the task before them, including in situations of tension or where there were great differences of opinion.

"Those of us...who had the opportunity to work with her will sorely miss her commitment, dedicated work, humor and leadership."

Wedel, a member of the Episcopal Church of the Resurrection here, also was the first woman to be associate general secretary of the National Council, where she was responsible for ecumenical relations and learned to hold her own in dealings with the all-male hierarchy of the Roman Catholic Church.

She began her long association with the National Council of Churches in 1955, when she was elected to a three-year term as president

DPS 86190/2

for the General Department of United Church Women (now Church Women United). From 1957-60, she served as a vice president at large of the National Council of Churches Broadcasting and Film Commission (now the Communication Commission). From 1965-69, she headed the National Council of Churches Christian unity division.

Commenting on her four years with that division, Wedel said those years had "stirred up all kinds of new things in churches. People who never thought about Christian unity, in colleges and in churches, now do." Wedel also helped initiate interfaith encounters, called Living Room Dialogues.

Until the late 1970's, she was associate director of the Center for Voluntarism of the Institute for Applied Behavioral Science in Washington, a pioneering organization in sensitivity training. She also headed the Church Executive Development Board, a management training program that gives courses to top-level church executives.

She was born on Aug. 26, 1908, in Dearborn, Mich., and reared in Dearborn, Buffalo and Evanston, Ill. After earning a bachelor's degree from Northwestern in 1929 and master's degree there in 1930, she served from 1931 to 1934 as director of Christian education at St. Luke's Church in Evanston. In 1934, she went to the national headquarters of the Episcopal Church in New York City as a field worker, and in 1935, became director of youth work.

She and the Rev. Theodore O. Wedel, a widower 16 years her senior who was then director of the Episcopal college division, were married on May 4, 1939. Shortly after the wedding, her husband was called to Washington to serve as warden of the College of Preachers.

Wedel said later that she became "the busiest volunteer in Washington," working for the Red Cross, the Girl Scouts and the Public Welfare Advisory Committee of the District of Columbia. President Kennedy later appointed her to the Commission on the Status of Women.

She earned a doctorate in psychology at George Washington University in 1957 and lectured for three years at American University.

Wedel is survived by two sisters, Isabel Beeson of Pasadena, Calif., and Coroly Faga of Bethlehem, Pa.

A memorial service was held on Thursday, 28th August, in the Bethlehem Chapel of the Washington Cathedral.

###

STEWART NAMED TO
PENSION FUND POST

DPS 86191

NEW YORK (DPS, Sept. 4) -- The Rt. Rev. Alexander D. Stewart has been named Senior Vice President (Pastoral Care) of the Church Pension Fund, Robert A. Robinson, President, announced. Stewart has been Executive for Administration of the Episcopal Church.

Stewart will join the Fund effective Jan. 1, 1987. The Church Pension Fund is responsible for administering the clergy pension system, including life, accident and health benefits, of the Episcopal Church. Its assets totals \$1.2 billion.

In this newly created Fund position, Stewart, a native of Boston and former bishop of the Episcopal Diocese of Western Massachusetts, will minister to disabled and retired clergy and their families. He will also be responsible for government relations regarding matters affecting the clergy. Upon the retirement of Bishop G. Francis Burrill in mid-1987, Stewart will also assume the direction of the Fund's pre-retirement planning conference held in dioceses throughout the country 12 to 15 times a year.

"The Fund is very fortunate Stewart has agreed to take this on" Robinson said. "He is a distinguished churchman of high intelligence and broad achievement, but, most important, he is a caring person whose pastoral concern for the clergy and laity had been evident throughout his career."

Stewart attended Harvard College on a full scholarship and was graduated in 1948. He received a Master of Divinity degree from Union Theological Seminary in 1951, the same year he was ordained a priest. He earned an M.B.A. at Harvard in 1961, while serving part time as a parish priest. He also has an honorary D.D. degree from General Theological Seminary.

-more-

DPS 86191/2

In the course of his early career in the priesthood, Stewart carried on an urban ministry with interracial groups at St. Margaret's Church in the Bronx. He also served at Christ Church in Greenwich, Conn. After 17 years as rector of St. Mark's Church, East Providence, R.I., he was consecrated diocesan bishop of Western Mass. in 1970. He has been Executive for Administration at the Episcopal Church Center since 1984. He has been a Trustee of the Fund for the past ten years. The author of The Shock of Revelation and a collection of sermons, Stewart has written numerous magazine articles.

###

BROTHERHOOD OF ST. ANDREW
HOLDS TRIENNIAL CONVENTION

DPS 86192

by William Ferguson
Diocese of New Hampshire

BOSTON (DPS, Sept. 4) -- Bishop William Frey, Dr. John Guest, Bishop Charles Burgreen, Bishop Alexander Stewart and the Rev. Robert Golledge were among speakers at the Brotherhood of St. Andrew's Triennial Convention held Aug. 6-10 here.

It was a busy five days for the 150 who attended, coming from all over the United States, representing chapters in hundreds of parishes where the men's organization is established. There are currently more than 4,500 members.

As the keynote speaker, Frey, Bishop of Colorado, stressed the need for conversion. "Without it, the Church will die," he said. He welcomed the change in the new Prayer Book which makes baptism a part of the regular service instead of a private event. The effect is to renew and convert us, said the bishop.

Guest, rector of St. Stephen's in Sewickley, Pa., and a nationally known evangelist, declared the foundation of our faith is that Jesus was resurrected. He cited Paul's evidence as proof of the event, and noted that faith would be empty without it. "There would be no forgiveness of our sins, no hope of glory," he declared.

Burgreen, national chaplain of the Brotherhood and Bishop to the Armed Forces, spoke of the need for authority in our lives. Golledge described the life of his church, which is known as Old North Church, in Boston's North End, famous as the place where Paul Revere's lanterns were hung in 1775. "Our real name is Christ Church, and we are Christ's church in a very real sense," he said.

The convention took over Old North Church for Eucharist on Saturday.

Most of Friday was given to a Youth Day program. Some speakers told of their work with youth and others, as young people themselves told of their missionary work. The Rev. Gene Robinson of New Hampshire, executive secretary for Province I, and Bobbie Bevill, coordinator of Youth Ministries for the national church, told of ongoing youth events at the province and national levels. They emphasized that youth is always included in planning. "We minister with youth, not to them," was their comment.

DPS 86192/2

The Rev. William Hibbert of Trinity Church in Indianapolis told of his long association with Boy Scouting and urged Brotherhood members to "get involved" in supporting a church-sponsored troop or Cub pack. Nicola Chin, a student at Massachusetts Institute of Technology, represented Teens Encounter Christ and spoke of the influence of good family life on the young person.

In his address, President Jerry Balcom of Nashua, N.H. spoke of growth in this country and abroad. He was especially impressed, he said, with what is happening in the Philippines, where there are now 27 chapters, all but one of which came into being in the past two years. He spoke also of new chapters in Ghana and England, and one just organized in a refugee camp in Thailand.

The Brotherhood's Farm Project in Baale, Uganda, is suffering from the unrest in that country, Balcom said, but indicated some improvement has taken place. The Brotherhood has provided funds for a chapel, a duplex house for a priest and assistant and stipend for the assistant.

###

WITNESS, BROWNING
SHARE VIEWS

DPS 86193

(EDITORS: The Witness, monthly magazine of the Episcopal Church Publishing Company, wrote an open letter to the Presiding Bishop Edmond L. Browning raising issues of homosexuality and discrimination within the Church and invited Browning to reply. The editors were kind enough to print the exchange of letters together and further kind in agreeing to simultaneous publication in the Diocesan Press Service. The exchange is featured in the September issue of The Witness and appears below, beginning with the letter from the editorial board and followed by Browning's reply.)

Dear Bishop Browning:

As you may be aware, the Rev. Zal Sherwood, a parish priest, and Anne Gilson, a postulant for Holy Orders, recently have been stripped of their ecclesiastical standings in the Episcopal Church because they revealed in THE WITNESS that they are gay/lesbian. This is only the latest evidence of a type of ecclesiastical discrimination which is eroding the Episcopal Church's pastoral integrity.

The current stance of many church bodies, including the Episcopal Church -- that it is "forgivable" to be gay provided one does not "practice" one's sexuality -- is both duplicitous and ignorant. Sexual preference, be it heterosexual or homosexual, can lead to expressions of fear and faithlessness, or of love and faithfulness. The difference lies not in sexual orientation but in the moral commitments of the individuals involved. Over the centuries, up to and including today, countless ordained homosexual persons have served God faithfully and honorably. The Church is greatly in their debt.

The Episcopal Church is again in danger of continuing too long on the wrong side of a fundamental moral issue. For example, Absalom Jones, a Black man, was ordained a priest in the diocese of Pennsylvania in 1804, but only with the accompanying proviso that his Black church not send a clergyman or deputies to the Convention. Again, a decade ago, women were ordained priests in the Episcopal Church, but their ordination was not recognized by the Church for several years. Indeed, women's ordination still is not recognized as valid and legitimate by some Anglicans. In the cases of both Black and female priests, the Episcopal Church has recognized, only over-time, the rightness of such ordained vocations. In both cases, a Spirit-filled reading of the will of God prepared the way for a more faithful position on the part of the Church at large.

It is not the Episcopal Church alone but the Church Ecumenical whose confusion over this moral scandal cries out for leadership. That leadership the Episcopal Church is peculiarly qualified to provide. The House of Bishops at the 1985 General Convention supported a more just resolution concerning the role of homosexual persons in the Church, even though the House of Deputies by a narrow margin failed to concur. This is the repetition of a pattern seen in the issue of the ordination of women, where favorable votes in the House of Bishops anticipated by some years the positive position the Church finally took.

-more-

DPS 86193/2

For these reasons, we, the Editorial Board and staff of THE WITNESS, call upon you, as Presiding Bishop and Chief Pastor of the Church, to lead the way in correcting this pastoral scandal. Pursuant to that, we urge you to communicate to all bishops of the Church the immediate need for a just and humane dealing with gays in the Church, and to encourage the Bishops to accept, ordain and deploy persons who are qualified, irrespective of their sexual preference.

Sincerely,

Editorial Board
THE WITNESS

24 July 1986

My Dear Friends:

I am happy to respond to your Open Letter and hope that the publication of our correspondence will lead members of the Episcopal Church into intentional prayer and careful consideration of homosexuality and the attendant issue of the ordination and deployment of homosexuals.

Your letter points to a number of specific instances with which I am not familiar, and about which I know no details. My public comment on them might detract from the larger question you have asked me to address. I will assume that the persons you mention have established pastoral relationships with their bishops and that all parties are being led into an understanding of God's will for both their individual ministries and that of the whole Church.

It is my experience that little is really understood about homosexuality. There is diverse professional opinion about its genesis, and there are historic myths about the homosexual condition. The persistent lack of real communication on this human condition has fostered mutual distrust between heterosexuals and homosexuals. This distrust has caused separate communities and created walls of misunderstanding. No ghetto is spiritually healthy, and that includes the sexual ghetto.

We cannot ignore nor treat lightly the fact that the Church has understood and taught that marriage is the norm of sexual expression. Roger Shinn, the noted Protestant theologian, has stated it succinctly, "the Christian tradition over the centuries has affirmed the heterosexual, monogamous, faithful marital union as normative for the divinely given meaning of the intimate sexual relationship." In the New Testament selected passages seem to pass judgment on homosexual actions and relationships. I am well aware of those who are ready and armed with these proof texts when discussing this subject. There are many within our Anglican tradition, as well as the other Christian traditions, who can speak with authority on the biblical and theological aspects of homosexuality. There are many exegetical approaches and conclusions about the total witness of Holy Scripture on this subject. I hearing you asking me for a pastoral response.

First, I believe that no one should stand between a person and our Lord Jesus. I have tried to establish a pastoral ministry which brings people to Jesus. It is in relationship to Jesus that we find our true selves and know God's will for us. The Christian must be careful not to call into question another's faith by prejudicial harshness. It is our apostolic ministry of compassion which fosters relationship with God through the love and forgiveness of Jesus.

Second, I believe that the Church must foster reconciliation. Through word and sacrament, the Church can be a loving and reconciling force in the world. Every human being needs love and reconciliation. We must never assume that any one of us is without sin or above the need for penance and reconciliation.

Third, I believe that Jesus' sacrifice for our sins put our guilt and self-rejection within the healing presence of hope and grace. My vision of our Church is that of a community where love and grace abound.

The Church is well aware of my participation in the statement of conscience in response to the resolution concerning the ordination of homosexuals which was passed at the 1979 General Convention. Few, however, have heard all my reasons for opposing the legislation adopted. I have been consistently on record in the House of Bishops opposing those attempts to constrict the established canonical processes granted to the dioceses. In the matter before the General Convention in 1979, I believed that the freedom of the Diocesan Commissions on Ministry was being circumscribed. The duties of the Diocesan Commission and the Bishop are clearly outlined in Title III of the Canons. I believe that these canons give ample guidance to an ordination process that encourages all parties to seek God's call and will, and that should not be encumbered. I continue to hold to that position.

I look forward to growing more conversant with this issue and I encourage the Episcopal Church to gain a greater perspective on homosexuality and to explode and transcend the myths and phobias which impede our common life.

I welcome this opportunity to share these thoughts with you. I hope that they will contribute to a reasoned reflection and discussion within our Church. I do not believe the issue will be resolved quickly, but I pray that the process ahead will be conducted with the awareness that it is done in the presence of our blessed Lord.

Faithfully yours,

Edmond Lee Browning
Presiding Bishop

Ms. Mary Lou Suhor
Editor

THE WITNESS
Post Office Box 359
119 East Butler Pike
Ambler, Pennsylvania 19002

DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

PANEL LAUNCHES

NOMINATION PROCESS

DPS 86194

EVERGREEN, Colo. (DPS, Sept. 4) -- The Joint Standing Committee on Nominations held its first meeting of the 1985-1988 triennium at the Evergreen Conference Center, here, in mid-August. Convened by the Rt. Rev. Craig Anderson, bishop of South Dakota, the committee elected as officers for the triennium: the Rt. Rev. Richard M. Trelease, Jr., bishop of the Rio Grande, chairman; the Rev. Jesse F. Anderson, Jr., Diocese of Connecticut, vice-chairman; and George Guernesey, Diocese of Missouri, secretary-treasurer.

Vice-Chairman Anderson and Marlene Evans, Diocese of the Virgin Islands, both of whom served on the 1982-1985 Nominating Committee, warned of the handicap facing that committee with the paucity of nominations received, which resulted in a flurry of nominations from the floor at the General Convention in Anaheim.

As a result, the 1985-1988 committee decided to begin immediately to solicit recommendations for nominations from the Church at large, to improve the form for making proposed nominations and to work in subcommittees based upon the offices for which nominations are to be sought.

Offices for which nominations will be made to General Convention by the Committee are: 12 persons for six-year terms on the Church Pension Fund, to be elected in the House of Deputies and confirmed by the House of Bishops; ten members of the Executive Council -- two bishops, two clerics and six lay members for six-year terms; 11 members of the General Board of Examining Chaplains -- two bishops, three presbyters with pastoral cures, three theological seminary faculty or members of other educational institutions and three lay persons; and six members of the Board of General Theological Seminary -- two bishops, two clerics and two lay persons.

The committee plans to have the nominating form ready for Trelease to take to the House of Bishops at its interim meeting this

DPS 86194/2

month. Systematic attempts will also be made to solicit nominations from diocesan administrative officers, diocesan commissions on ministry, all church-related organizations and all ethnic groups within the Church.

Because of the constraints put upon all interim bodies by an earlier Convention in 1988, the Committee's work must be completed and its report submitted by Feb. 1, 1988 for inclusion in the Blue Book. Therefore, the deadline for the first screening of recommendations for nomination will be Feb. 1, 1987. (No proposed nominations will be considered after Sept. 1, 1987.)

Any member of the Church may propose nominees to the committee, but proposers are asked to remember that in submitting names to the committee they are making recommendations and not actually nominations. Forms for making proposals may be obtained from either the diocesan bishop or from the chairman of the committee, the Rt. Rev. Richard M. Trelease, Jr., 4304 Carlisle, NE, Albuquerque, NM 87107.

Other members of the committee are the Rt. Rev. Frank H. Vest, Jr., Diocese of North Carolina; the Rev. Barnum McCarty, Diocese of Florida; the Rev. Canon Roswell Moore, Diocese of California; Pamela Chinnis, Diocese of Washington and vice-president to the House of Deputies; and Joseph T. Hargrove, Diocese of Western Louisiana; Dixie Hutchinson, Diocese of Dallas; and Catherine Saucedo, Diocese of Western Mexico.

The next meeting of the Committee is scheduled for March 31-April 1, 1987.

###

NOTES TO EDITORS

LAMBETH VIDEO

The 22-minute videotape "Lambeth '88 -- The Call" which will preview in the United States at the House of Bishops meeting this month, will be available from the Episcopal Radio/TV Foundation at a cost of \$29.95. Studio production in the United States for the project was supervised by the Rev. Leonard Freeman of Trinity Church, New York.

A COLLEAGUE'S THANKS

The Rev. Ed. Berckman continues to recover from effects of the automobile accident he suffered last December and has asked us "to pass on my thanks to all of those who wrote to and/or prayed for me. There were lots and writing all of them is more than I'm up to. But they've meant a lot to me." Ed will take up parttime duties at St. Paul's, Indianapolis this month and expects to do some writing for the Militant. He hopes to return to diocesan duties in January.

POSITION OPEN

The Episcopal Church Center is accepting applications for the position of **Executive for Education for Mission and Ministry**. This unit executive reports to the Executive for Mission Programs and is charged with coordinating the work of the unit that provides programs for clerical and lay education. Included in the unit are the offices for theological education, ministry development, youth, young adults, higher education, adult education, evangelism and congregational development. Candidates for the position must be active Episcopalians with a solid background in theological education and strong skills in budget and staff management and development. An advanced degree is preferred. The executive travels about 30 percent of the time.

To apply, candidates should submit resume and three professional references to the Personnel Office, the Episcopal Church Center, 815 2d Avenue, New York, NY 10017. The Episcopal Church Center is an equal opportunity employer operating under the affirmative action guidelines of the Executive Council of the Episcopal Church.

###

